

SET YOUR HEART ON YOUR WALK!

An overview of Haggai/Haggai

13th of the 4th month 2021/2022

Shalom family,

Debarim/Deuteronomy 32:45-47 “**And when Mosheh ended speaking all these words to all Yisra’ēl, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yarden to possess.”**”

After Mosheh spoke the words of the song till its completion to the entire assembly of Yisra’ēl, he further encouraged all Yisra’ēl to **set their hearts** on the words of warning and reminded them how critical it was for them to command their children to guard the words of the Torah – for the Torah is not a worthless word – it is our life!!!

The Hebrew root word that is translated as ‘set’ is **סִיַּם** siym – **Strong’s H7760** which means, ‘**set, ordain, establish, direct, appoint, determine, bring to pass, constitute, put or lay upon**’.

Therefore, what we are able to here, in the command to ‘set’ their hearts on all these words of warning, is that Mosheh was making it abundantly clear that they must allow their hearts to be directed by these words and let these words be firmly established in their hearts, so that they would not falter in their walk of obedience!

This word **סִיַּם** siym – **Strong’s H7760** can also render the understanding of **setting something down in a fixed place**.

In other words, they were not to let their hearts be moved by the temptation to rebel against the Torah, as it is these words of the Torah would help them to do that!

In our ability to set our hearts on the Torah, we recognise that our walk will reflect our response to this clear command.

For those who refuse to ‘walk’ according to the Torah, simply reveal that they have not set their hearts on the Torah of Elohim, while those who have, and continue to, set their heart upon the Torah, will have the clear witness of this, as evidenced by their walk of set-apartness.

In a message called, ‘**SET YOUR HEART ON YOUR WALK!**’ I want to remind and encourage you to be a part of the true faithful remnant who are continually guarding to do all that our Master has commanded us to.

While the trials that we face, on a daily basis, may seem to be overbearing at times, and the stress of trying to simply make ends meet, may causes us to be exhausted and feel all worn out and tired, more often than not we may just find that our need to be meditating daily on the Torah, gets neglected under the extreme pressures of the world.

How many of you have had a really exhausting week, month or even year?”
I mean, how many of you have worked really hard this past week and despite how hard you have laboured, you found that there were simply not enough hours to get everything done! You might have done all that you can to secure that next deal, or secure that next pay check, just so that you can know that you will be able to pay the bills at the end of the month – and pay off the credit card debt for the things you just needed to have!
How many of you, if you just think about it for a second, have been preoccupied with things like your career, the TV, the internet or hobbies?
Or, how many of you have been so preoccupied with what is being built up in and around your life, that you seldom have a chance to stop and consider your ways?
How many have had such a crazy week that, being honest with yourself, can admit that you have actually found yourself so preoccupied with so much seemingly important things, which I am not suggesting they are not, but have, because of this, neglected to spend time in His Word?

In this message, I am asking you to simply stop and take a pause and think about where your heart has been at, and ask whether your mind has been so preoccupied with ‘stuff’ that has simply caused you to forget about where you are heading, in your walk of faith.

This is a time to stop and **‘consider your ways’!**

The English word, **‘consider’**, according to a dictionary definition, simply means **‘to think carefully about, contemplate, reflect on, examine, and give thought in order to reach a suitable conclusion’**.

Please turn with me to Haggai/Haggai, and let us read this very powerful prophetic book as we are challenged daily to consider our ways (Read).

The prophetic words of this book are as much alive for us today as it was for Yehudāh back then, and we will do well to heed to words of יהוה of Hosts, to consider our ways from this day forward! I want to give a brief overview of this book in order to get an understanding of the setting behind the reason for יהוה of Hosts telling His people 4 times in these 2 chapters to **consider**.

Haggai was one of the prophets to whom the word of יהוה came after Yehudāh had returned to Yerushalayim from the 70 years captivity in Babelon.
It was the second year of Dareyawesh, which would have been 520 BCE, when the word came to Haggai.
It was in 538 BCE that the king of Persia allowed Yehudāh to return to Yerushalayim to rebuild the temple of יהוה.

Two years later, in 536 BCE, construction began, which was led by Zerubbabel the governor, who was a direct descendant of King Dawid.

After 2 years, the work had stopped, due to persecution and threats from the enemy and the restoration and rebuilding of the temple was grossly neglected.

All that basically had been rebuilt was the slaughter-place and the foundation.

The rebuilding process lay dormant for 14 years, when work resumed in 520 BCE and was then finished 4 years later, in 516 BCE, in the 6th year of the reign of Dareyawesh (**Ezra 6:15**).

So, it is here in Haggai that we pick up in 520 BCE, when construction resumed after the strong words of יהוה came by Haggai the prophet.

It is always important to note that the office of a prophet is always to point the people of יהוה back to the right path and not simply to tell you nice fairy tales!

The name חַגַּי Haggai – Strong's H2292 means, *'festive, feast or my feasts'*, and we can see how this prophet's name is ideally suited in bringing a clear message to a people who were to be about rebuilding the temple of יהוה, where they were to celebrate the Feasts of יהוה.

Yehudah had come back to Yerushalayim and had started with great zeal in rebuilding, and after a wave of severe persecution it stopped completely, and for 14 years they were more concerned about building their own lives as opposed to doing what was required of them, which was to rebuild the House of יהוה.

Despite starting with great zeal, we find that only after 2 years the building stopped, under great discouragement and the rebuilding was derailed by a lack of focus.

There were many reasons, I am sure, why they would say that it was not time to build the House of יהוה, perhaps they would have said things like:

"Yerushalayim has laid waste for 70 years – a little longer won't hurt!"

They procrastinated instead of doing what was required!

"It was too hard"

This is often an excuse which is easily used to put aside what needs to be done!

"There are not enough resources and finance"

They had lost focus on who their Provider was!

We are facing hostile enemies!"

They crumbled under enemy's threats, instead of standing firm in יהוה of Hosts!

"Our crops have failed"

This was as a result of disobedience and a lack of focus – as they would have certainly tried to fix their own problems, their own way and had failed!

They had remembered the seemingly ‘easier’ times in Babelon. While their excuses may have sounded very spiritual, as they did not speak against the rebuilding of the House, but rather against the timing of the building!

The same thing happens today, where many will make their excuses sound very spiritual and will not argue against the need to change and do what the Word is telling them to do – as they will agree that it is right – but basically say that it just is not the right time to do it, and promise that they will get to it when they have all their stuff sorted out!

יהוה had moved on the heart of a wicked king, to release Yehudāh from bondage and go back to rebuild; and we certainly know that יהוה can move anyone’s heart to action; yet now, after 14 years of doing nothing, the people’s faith had diminished to the point of living only for self, while they had totally neglected the work of יהוה.

There was no ‘faith in action’ being seen. That is: there was no obedience and proper submission to the Torah of Elohim, which revealed that their hearts were not set on the Truth and their walk had clearly revealed the state of their hearts, which had neglected the need to obey the Torah and guard to do what was commanded.

Messiah says asks, in **Luqas/Luke 18:8**, whether He would find belief on the earth when He comes again. In other words: will He find His called out and set-apart ones doing what they ought to be doing, by walking according to His Word, or would they be found living for self and neglecting true obedience.

In **Chapter 1:2**, יהוה speaks to Haggai and describes Yehudāh as ‘**these** people’ and not ‘**My** people’. These words were a result of their pathetic excuses and their lack of priorities, and were certainly not living like His people should!

There are many people today, who may fall into the ‘**this people**’ category, as their priorities are not in line with the Word!

No matter what excuses man tries to come up with, יהוה will always have an answer for excuses, showing that we can never try to excuse away obedience, not even for a moment, and think that we can get away with some selfish compromise.

Their excuse was that it was not time to build the House of יהוה, while their own houses, which were being taken care of, looked good and they were so focused on their own lives while the House of יהוה was in ruins.

Simply put – their priorities were wrong!

It is easy to see and understand how 14 years could have brought this lethargic approach to their commitment unto יהוה.

They had begun with great joy yet, when they encountered resistance from the enemy, they very soon turned and got busy with their own lives, and how true is that today.

Many of their excuses may have sounded something like:

“I’ve got to first give attention to my home”

“Yeah, I would love to help, but I got to finish my living room”

“You know, someone should get to work on the temple – I can’t, as I have to finish panelling my house”

“We can get to it later”

“Listen, the slaughter-place is there, so at least we can sacrifice and we are getting by, so no rush”

These words sound familiar in today’s world and some may even say something like, **“Listen, I go to Shabbat fellowship once a week, if I can, so that’s ok”**, while the rest of their lives are riddled with compromise.

And to think that a weekly attendance to a meeting is all it takes, is no different to a Babelon system of worship, which is a falsely taught sun-day worship mentality that does what is believed to be the minimum requirements of attendance alone, while their walk reveals that the Torah is not the primary focus on their hearts!

Their seeming defeat under the enemy’s threats had caused Yehudāh to stop doing what was required, and as a result of not doing what was required for an extended time, compromise became their standard; and after 14 years יהוה came along and said emphatically,

Consider your ways!

An instruction that He repeated, showing them the need for them to truly consider where their life was heading.

The phrase that is used in **verse 5** and translated as ‘**consider your ways**’ is written in the Hebrew text as follows:

שִׁימוּ לְבַבְכֶם עַל-דַּרְכֵיכֶם
siymu lebabkam al-dar’keykam

I have already mentioned the word שִׁימ siym, which means, **‘set, establish, appoint or determine’**, and the second root word that is used here is לֵבָב lebab – Strong’s H3824 which means, **‘inner man, heart, mind, understanding’**.

The Hebrew word that is translated as **‘your ways’** comes from the root word דֶּרֶךְ derek – Strong’s H1870 which means, **‘way, road, distance, journey’** which comes from the primary root verb דָּרַךְ darak – Strong’s H1869 which means, **‘to tread or march’**; and so, speaks of our walk, and every step that we take. And our ‘ways’ we are to commit to יהוה; and therefore, the term **‘consider your ways’** could be translated from the Hebrew in a more literal sense as,

SET YOUR HEART ON YOUR WALK

Debarim/Deuteronomy 30:14 **“For the Word is very near you, in your mouth and in your heart – to do it.”**

Dawid says in:

Tehillah/Psalm 37:30-31 **“The mouth of the righteous speaks wisdom, and his tongue talks of right-ruling. 31 The Torah of his Elohim is in his heart; his steps do not slide.”**

As set-apart children of Elohim, who walk according to the Spirit, we are to have the Torah on our heart, and when we **‘set our heart on our walk’**, we are establishing our steps according to His Torah!

Yehuḏah were being told, very clearly, to think carefully as to what direction their lives were headed in, and whether they wanted to continue along that path that would lead to destruction?

This command to consider, came as a wakeup call, which was not posed as a question but rather, as a clear a command to clean up! And one would not clean up their walk if they did not think that their walk was wrong, however, יהוה makes His set-apart standard very clear through His Word and He had once again sent His prophet to call people back to obedience.

When one’s priorities are wrong, then the path will only lead to setbacks, destruction and a state of never being satisfied.

One translation says to **‘take a good hard look at yourself’**, and that is what they needed to do. They needed to see the world from a heavenly kingdom mind-set and not from the world’s standards and a wicked systematic approach to a **‘look after yourself first’** attitude. This was a severe warning to them – a warning that revealed how they were more interested in their own personal agendas than with that which יהוה expected, and commanded, from them, which is complete set-apartness. And more often than not, we too need to take heed to this warning that is being given, on a regular basis, so that we keep our feet firm on the path of righteousness, being on guard against slipping away to a place of selfishness and pride.

Too many people today have the same problem as Yehuḏah had back then: their priorities are all messed up and, as a result, they are simply chasing endless schemes to try and survive the world’s rat race, while growing weak and weary, in the process, to a point where יהוה has no place in their lives.

By יהוה telling them to go up to the Mountain and get wood to build the house, we see a clear call for the righteous to get back to the Covenants of Promise and get back to building His Dwelling Place together.

The same call is being proclaimed today, in a clear call to return to the Covenants of Promise, that we have been grafted into by the Blood of Messiah, and recognise that we are collectively the Dwelling Place of Elohim, and therefore we must recognise that the priority of our lives should be our need to gather as commanded on His Appointed Times and encourage one another daily and be concerned for one another, in order to stir up love and good works, as we build each other up in the most set-apart belief!

The response of the people was very positive and they quickly adjusted their priorities, looking beyond their own personal lives to build יהוה's House. Think about it for a moment: once they had started working again, it took another 4 years! That means: in total, they rebuilt the House of יהוה in 6 years, with a 14-year break in between. The last 14 years could have been so much more fruitful, if they had just stuck to the plan! If they had just stuck to the original plan, they would have finished in 6 years and the 7th year they would have rested!

Let me ask you today, as you go through this message and read the Book of Haggai/Haggai and consider your ways before יהוה, have you truly given yourself fully to יהוה and His purposes? Or are there things that are keeping you from giving your all? Perhaps it is because of a little resistance that you have faced, as a result of having come out of Babelon, so to speak. And by that, I mean, that all of us who have come out of a Babelonian system of worship called 'church', and have acknowledged that many lies have been handed down to us, have, as a result, started to rebuild the ancient paths of the True Word in our lives.

However, in the process, some resistance comes to this rebuilding and can cause many to adjust their priorities away from the rebuilding process. Haggai's message was given to a discouraged and seemingly defeated people – people who were faced with the harsh reality of living by faith in the real world! Does it sound familiar? Then this word is for us today too!

As we consider the events that are contained in this book, we are also able to see how we are to be on guard against those things that can hinder our ability to be about building the Dwelling Place of Elohim.

Firstly, we must be on guard against believing lies.

They had said that it was not time to build – but who made them say this, for יהוה had not said this!

Under the pressures of the world, they had quickly slipped into compromise and made sure that they looked after their own needs and, in the process, they allowed the lies, that compromise breeds, to become an assumed reality to them, and therefore, they believed the lie that they could not build, as selfishness had blinded their eyes and closed up their ears to hear the Truth, while they tickled each other with words that defended the need to satisfy their own wants and desires, at all costs.

What lies have you believed?

We all were raised under a system of traditions that are based on lies and it is now time to truly shake off the lies and get back to the Truth and walk in it with our all, despite the opposition that we may face.

Lies and compromised mixing will cause you to be more concerned about comfort rather than the Truth – too many today choose fleshly comfort over truth and just want their ears tickled and made to feel like they are doing fine with their acceptance of mixed corrupt ways, that are simply fuelling a selfish approach of building!

The effects of Yehudāh's compromise and neglect for the Truth, was that they planted much yet had harvested little, they wore clothes yet they were still cold and their money was never enough! Does this sound familiar?

This was a sever warning being given to Yehudāh, which was to make sure that their priorities were not upside down – and this same warning is being proclaimed today!

Another thing that we are to be on guard against, is living in fear.

Fear of the enemy is a huge hindrance in walking fully in יהוה.

Fear of the enemy, fear of circumstances and the fear of people and things, robs us of the joy that our Master commands us to have!

In **verse 13 of chapter 1**, יהוה tells us that He is with us!

This truth ought to chase all those fears away!!!

As they heard the Word of יהוה, we see a great turn of events taking place, as we see in

verse 12 that it says that they 'obeyed' the voice of יהוה and the words of Haggai.

They listened, repented and obeyed and here, in these events, we truly see a true picture of the loving-commitment of יהוה that leads us to repentance!

His loving-commitment is everlasting! He could have just wiped them out! Yet, in His great mercy, He gave them His Word.

We are here today because of His loving-kindness, and when we deserved to die, He gave us His Word, as He gave of Himself: יהושע Messiah is the Word.

Our response to His loving-kindness and mercy is vital – as we too, should let His kindness lead us to repentance and be stirred to fully walk in His ways.

In a nutshell:

Hear – Guard and Do = Great results!

When יהוה speaks to us and we listen and obey, He strengthens us to do what we are commanded to, promising to be with us!

They immediately started building.

May we learn to carefully listen, obey and do and let His Spirit stir us.

Another hindrance to setting our heart on our walk of faith, is a 'dwelling in the past'. **יהושע** tells us that whoever puts his hand to the plough and looks back is not fit for the kingdom.

We need to learn to leave Babelon behind!

Too many reminisce over the 'good old days', as if **יהודה** cannot do something new and radical again!

The former temple had gone, yes, and we see in Ezra that when they built the foundations, many who had seen the former house wept, while others shouted for joy and **יהודה** tells them that the latter will be greater than the former.

יהושע also said, in **Yohanan/John 14:12**, that whoever believes in Him will do greater things than He.

The latter is always greater than the former – therefore, do not live in the past, as it will stop you from fully living for **יהודה**!

יהודה reminds them that His Covenant, given to them when they came out of Mitsrayim, and His Spirit was in their midst.

What Covenant? The marriage contract given at Mount Sinai – the very Torah! He was making it clear that the Truth and the Spirit was with them.

We have His Truth and His Spirit! And as **יהושע** said, the true worshippers will worship in Spirit and in Truth.

When we have His Spirit and His Truth, we need not fear and can go forward in Him, no matter our past!

Yehudah were back in Yerushalayim and just as they had now repented for living for self, they had to remain faithful and devoted to a set-apart life, that would not fall back into defeat, on sin and compromise with world's traditions and practices.

This was a call to consider now, their ways from now on, and not to simply carry on living in defeat.

We can learn from this the following: Do not bring those Babelonian practices with you on your walk of faith!

It is all a choice and we must choose – if we choose sinful attitudes, thoughts and lifestyle, then we must be willing to accept sin's curse at work in our lives, as a result.

This is the reason that we see so many defeated believers, who are leading very complicated, joyless and fruitless lives – because they compromise and live a defeated life, as though that is their lot and as a result, they refuse to stand up for the Truth, being afraid of persecution and confrontation.

Too many people today are too afraid of confrontation, as they stand for Truth, so they compromise into living a defeated life, afraid of having to stand, stand and stand again, for the sake of His Name! It becomes easier for many to compromise and be accepted by the masses, rather than stand upright in set-apartness and face the heat of persecution for righteousness' sake.

The call to consider carefully how you will go from this day forward, is presented very clearly, as you look intently into the mirror of the Word!
Will you walk from a place of victory of sin and compromise, going from strength to strength in Messiah or do you find it 'easier' to live a life that has been defeated by sin and fear and regret?

יהוה promised them words that still ring true for us right here today:

“From this day on I shall bless you!”

Wow – these are words we can certainly claim, as we hear, guard and do His instructions!

Let us continually **set our heart on our walk**, as we guard His Word and diligently obey. The effect of those who do not set their heart on His word will be that they will face a devastating destruction, if they stay out of the House so to speak, as we see in:

Shemoth/Exodus 9:21 “But those who did not set their heart on the word of יהוה left their servants and livestock in the field.”

These were the people who refused to heed the warning of the plague of hail that would destroy all who were outside!

The heart of this message is clear: Consider your ways and set your heart on your walk! This is a belief equipping call to us who have the Torah written on our hearts! Therefore, let our walk be evidence that the Torah is truly on our heart and that we:
set our heart on our walk.

In saying that, let me ask you this:

Are you spending your time wisely?

Are your friends helping you live a life of steadfast belief or are they taking you away from יהוה?

If they are taking you away then they are not true friends!

Are you helping others live a life of the most set-apart belief in our Master?

If not, then ask yourself why, for we are to encourage one another all the more as we see the Day of our Master drawing near and the way you can help others live a life that pursues apartness, is by pursuing set-apartness too, shining the light of Truth wherever you are!

יהוה's response to our obedience is clear: He is with us and He will bless us.

From the 2 questions, in **verses 12-14 of chapter 2**, set-apartness cannot be 'passed on', simply by contact, however, defilement can be passed on by touch.

Just because some go to a set-apart gathering and hold the hand of a believer, doesn't make them set-apart! Each one must work out their own deliverance with fear and trembling. Each one must consider their own ways. If they are not set-apart, they can and will defile others!!!

Defilement is passed on by touch!

If you spend time with the defiled you will become defiled, for we know that **“bad company corrupts good character”**!

As we consider these words today, may we truly consider, from this day forward, to carefully obey יהוה.

We are His Dwelling Place, and let us not neglect His House – that is: His Bride! That means, it is you and me, which for the most part today is sadly laying in ruins, and it is now time to set our priorities right, in line with His Word.

Have you **SET YOUR HEART ON YOUR WALK?**

As we consider this call to consider our ways and more directly: set our heart on our walk, I would like to highlight the root words of this call, in their ancient pictographic text, in order to further encourage a proper consideration of one's ways, so that hearts are truly set on a walk of set-apartness!

As mentioned, the phrase ‘consider your ways’, is written in the Hebrew text as follows:

שִׂימוּ לְבַבְכֶם עַל-דַּרְכֵיכֶם
siymu lebabkam al-dar'keykam

This, as I have also mentioned, can be more accurately understood as:

SET YOUR HEART ON YOUR WALK!

Let me expand on the 3 key root words that are used in this phrase:

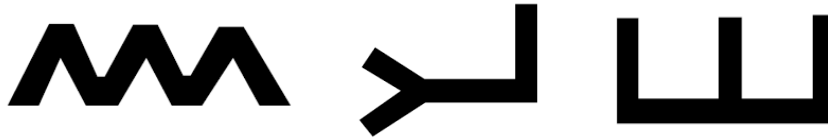
1) SET: which comes from the root word שִׂיַם siym – Strong's H7760 which means, **‘set, ordain, establish, direct, appoint, determine, bring to pass, constitute, put or lay upon’**.

2) HEART: which comes from the root word לֵבָב lebab – Strong's H3824 which means, **‘inner man, heart, mind, understanding’** and is also often written as לֵב leb - Strong's H3820 which means, **‘inner man, mind, will thought’**.


3) WAY: which comes from the root word דַּרְךְ derek – Strong's H1870 which means, **‘way, road, distance, journey’** which comes from the primary root verb דָּרַךְ darak – Strong's H1869 which means, **‘to tread or march’**.

SET:


The root word **שׂים** **siym**– Strong's H7760 is pictured in the ancient pictographic text as follows:




Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is '**two front teeth**' and carries the meaning of '**sharp or press, chew or devour**'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth '**chew**' or '**meditate**' on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

Yod – יׁ:

The ancient script has this letter as  which is '**an arm and hand**' and carries the meaning of '**work, make, throw**', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

Mem - מׁ:

The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

Knowing this letter represents '**water**', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.

This letter also can represent any liquid, especially **blood**!

When looking at these 3 pictographs that render the understanding of being set and established, we are able to identify very clearly, the following:

THE WORD WORKS THE WASHING


יהושע Messiah, The Word made flesh, is The One who has worked a redemption for us, by shedding His Blood, in order to cleanse for Himself a set-apart bride, that He, as our Husband and Redeemer, washes through His Word!

HEART:


In the ancient Script the Hebrew word לבּ leb - Strong's H3820 is pictured as follows:



Lamed - ל:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Bet - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, '*house*' or '*tent*'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

In terms of these two pictures, representing the '*heart*' or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

It can clearly be expressed as:

THE RULES OF THE HOUSE

And in recognising this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in – for His Torah are the rules of His House, which He has written on the fleshly tablets of our hearts, giving us all we need to stand secure in Him.


WALK:

The root word דֶּרֶךְ **derek** – Strong’s H1870, which means, **‘way, road, distance, walk, journey’** is pictured in the ancient pictographic script as follows:




Dalet – ד



The ancient script has this letter as  and is pictured as a **‘tent door’**. It can also have the meaning of a back-and-forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of ‘dangle’ or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.


Resh - ר



The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **chief, top, begging or first**. ‘Top’, as in the top or head of a body and ‘chief’, as is head of a tribe or people as well as the one who rules the people.

Kaph - כ:



The ancient form of this letter is pictured as  - which is **‘an open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolises submission.

This also can picture for us a palm or palm branch from the curved palm shape. This also pictures for us that which has been openly revealed – by the ‘open hand’, or the revelation of the hand that has worked a function!

As we consider these three pictures in making up the Hebrew word דֶּרֶךְ **derek**, in reference to this meaning walk, we can clearly see how it is יְהוֹשֻׁעַ Messiah, who is **THE WAY**, and as we stay in Him, we are to walk even as He walked – which is complete set-apartness!

As we come to the DOOR of the Tent of APPOINTMENT, we are able to come and submit under the hand of our Master and Chief, who gives us access into His presence.

Yohanan/John 10:19 “I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”

As one understands the design and service of the Tabernacle, then we are able to understand perfectly the clear words of our Master.

It was at the door of the Tabernacle that the people would bring their offerings to the Priest, and before they were able to enter, they needed to be washed.

All 3 of these pictographs can collectively give us a clear understanding of how we are to **SET OUR HEART ON OUR WALK**, as we recognise that we are not able to truly walk in and stay in Messiah, if we are consumed by selfishness and the building up of our own ways, as opposed to His narrow set-apart way!

When we truly set our heart on our walk and let the Torah of our Master be the light for our path and the lamp for our feet, we can be confident in our ability of being found to be a workman that is approved before Elohim, as we seek first His Kingdom and righteousness, being ardent and trustworthy labourers of the House that He builds.

If YHWH does not build the House the builders have laboured in vain.

Let us not be found to be building in vain, but rather, be found to be trustworthy servants who are working out our deliverance with fear and trembling, being built up as living stones in the Master, being steadfast in building each other up in the most set-apart belief.

This call to consider one’s ways, is a call to be BUILDING THE HOUSE!

In **Haggai/Haggai 1:8** the clear call that is given, after being told to consider their ways, was to go up to the mountain and bring the wood and build the House, then יְהוָה would be pleased with it and be esteemed!

The Hebrew word that is translated as ‘wood’ in **Haggai/Haggai 1:8** is עֵץ **ets** – Strong’s **H6086** which means, **‘trees, wood, timber, staff’**, and is primarily the basic term that is used in Scripture for trees and wood products.

In Scripture, we find many agricultural word pictures that are used to describe man, and Dawid tells us what the faithful, who meditate on the Torah, day and night, will be like: **Tehillah/Psalm 1:3** “**For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.**”

In this verse, the Hebrew word translated as ‘tree’ is עֵץ ets – Strong’s H6086.

While this is the most common word for trees, we see how the picture of, or reference to, man, as metaphorically being referred to as trees, gives us insight into how we, as righteous trees in the field of the world, ought to be praising Elohim and bringing esteem to Him in all we do, as builders who are building the Master’s Way!!

Tehillah/Psalm 96:12-13 “**Let the field exult, and all that is in it. Let all the trees of the forest then shout for joy, 13 at the presence of יהוה. For He shall come, for He shall come to judge the earth. He judges the world in righteousness, and the peoples with His truth.**”

BRING THE TREES AND BUILD THE HOUSE!

This is a clear picture of the commission that we have received from our Master, who told us to go and make taught ones of the nations, immersing them in His Name and teaching them to obey His commands! This is how we bring the trees and build the house!

As we consider our ways, we need to ask ourselves whether we are building the Master’s Way or are we building our own way?


The Hebrew word that is translated as ‘build’ comes from the primitive root verb בָּנָה banah – Strong’s H1129 which means, *‘to build, besieged, construct, fortify, rebuild, establish a family, build up’*.

Another word that is derived from the root verb בָּנָה banah – Strong’s H1129, is the Hebrew word בֵּן ben – Strong’s H1121 which means, *‘son, grandson, child, member of a group, children (plural for both male and female)’*.


In the ancient pictographic Hebrew alphabet, the word בֵּן ben – Strong’s H1121 looks like this:



Beyt - בֵּית:

This is the letter 'beyt' (בֵּית), which in the ancient script has this letter as , which pictures a **tent floor plan** and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Nun - נוּן:

This is the letter 'nun' (נוּן), which in the ancient text is pictured as a , which is a 'spouting seed', and gives the idea of 'continuation or an offspring or an heir', speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

The combined meaning of these two letters means:

THE CONTINUING OF THE HOUSE

When I refer to son or son-ship, in reference to our relationship toward Elohim, I am collectively speaking of both male and female children (or sons and daughters) of the Most-High, as the Hebrew word for son – בֶּן **ben** - Strong's H1121, which is used over 5000 times, is not exclusively a reference to the male offspring of human parents. It is also used idiomatically for children generally, as well as for descendants, i.e., grandsons; and for people or items belonging in a category or group e.g., sons of prophets.

And we also recognise that, in Scripture, the term בֶּן **ben** often specifies an intimate relationship between a father and his children. We see the plural of this word – בָּנִים – **baniym** being translated as 'children' in:

Tehillah/Psalm 103:13 "As a father has compassion for his children, so יהוה has compassion for those who fear Him."

Son-ship in Scripture is not always regarded to being a natural position based on physical bloodline, but rather son-ship of Elohim is that which is conferred to us by an act of Elohim.

Son-ship should not be understood as an assured son-ship, based on natural descent or merit; but rather, it is based on Elohim's extended favour and mercy that is received by faith in Messiah!

And He extended His great loving-commitment toward His Covenants of Promise by coming in the flesh to redeem us, and to restore to favour all unto Himself – so that we, who were once estranged and enemies in the mind by wicked works, could be completely restored to favour, in the body of His flesh, through death, and be presented set-apart and blameless before Him, having received an adoption, as sons of the Living Elohim – if indeed we continue in the belief, not being moved in our fully committed loving obedience to His commands as faithful sons!

When we consider how we are being built up as living stones in our Master, and are the Dwelling Place of Elohim, we see that we can only be built up in the One who is to be praised, and can only be built up according to His wisdom - the wisdom that He has already made clear and by which all is made, for wisdom has already 'built Her house'. In other words, the design and pattern and function has been given and the continuing of the House of Wisdom can only be done according to Her standards as set forth in the Word of Elohim!

This gives fuller meaning and clarity to us when we look at the word for built in the ancient text: **בָּנָה** *banah* – Strong's H1129 which means, *'to build, besieged, construct, fortify, rebuild, establish a family, build up'*, therefore, in the ancient pictographic script, it looks like this:




You will notice that there is one additional letter that is added here to this word that differs from the word for 'son'.

This additional letter is the letter:

Hey – ה:



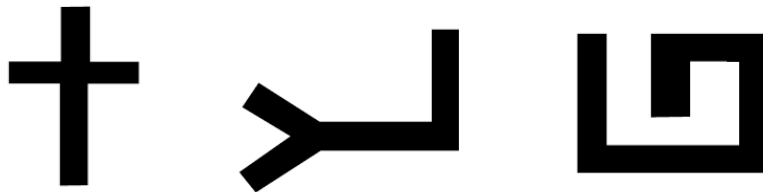
The ancient script has this letter pictured as , which is *'a man standing with his arms raised out'*.

The Hebrew word letter "hey" means *"behold, breath, sigh"*, as when looking at a great sight, and can also give the understanding of *'reveal or revelation'*; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **יְהוָה** as we lift our hands in praise, declaring His authority under which we humbly submit!


Recognising the clear pictures of this word we can see that the continuing of the House of Elohim, that He has built by His wisdom, is only made possible by the One who is to be praised – that is: our Head, יהושע Messiah!!!

THE HOUSE


The Hebrew root word for 'house' is בית bayith – Strong's H1004 which means, *'house, home, armoury, building'*, which in the ancient pictographic script. looks like this:




Beyt - ב:

This is the letter 'beyt' (ב), which in the ancient script has this letter as , which pictures a *tent floor plan* and means, *'house'* or *'tent'*. It represents family and the importance of those who are inside the tent, as opposed to the tent structure itself, and it is the Dwelling Place of the Most-High, that we are, as living stones, being built up in Messiah.

Yod – י:

The ancient script has this letter as  which is *'an arm and hand'* and carries the meaning of *'work, make, throw'*, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

Taw – ת

The ancient script has this letter as  which is pictured as *two crossed sticks*, and can represent for us *'seal, covenant, mark or sign'*; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the *'aleph'*, but is also the *'taw'* – the beginning and the end of all creation!

HIS 'FLOOR PLAN' FOR HIS CREATION, IS SEALED BY HIS COVENANTS OF PROMISE BY THE WORK AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED ARM AND HAND, AND, AS LIVING STONES, WE ARE BEING BUILT UP IN HIM, BECOMING HIS DWELLING PLACE!

Eph'siyim/Ephesians 2:19-22 "So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim, 20 having been built upon the foundation of the emissaries and prophets, יהושע Messiah Himself being chief corner-stone, 21 in whom all the building, being joined together, grows into a set-apart Dwelling Place in יהנה, 22 in whom you also are being built together into a dwelling of Elohim in the Spirit."

We need to be looking intently into the mirror of the Word and not forget what we look like, but be doers of the Word and follow the clear instructions and commands of the House – for then, we will carefully consider our ways as we will set our heart on our walk!!!

It is certainly time for the Bride of Messiah to consider Her ways – and that means that each one of us needs to carefully take heed this instruction from יהנה, in the clear command to consider our ways.

Consider carefully your ways from this day on, for He promises that in turning wholeheartedly to Him, He will from this day forth bless you!!!

This will mean that for some, a whole mind shift and a whole comfort shift will be required – but carefully consider today and make sure that your priorities are not upside down.

Those things that you have been wrongly preoccupied with and the things that have been in the way of His Word truly impacting your life, get them out of the way and lay down your life and follow His plans, amēn!

Do you need to fix your obedience toward Him, or do you need to fix your focus?

Then do so today and know that from this day on He will bless you.

Many may have thought that they left Babelon, yet Babelon has clearly not left them!

It is time to let go of that which our Master has called us out from, and it is time to step up and be faithful to what He has called us to do and that is: to bear His Name and consider today our ways, so that we will forever be pleasing to Him!

It is time to build His House.

Do not allow anything to hinder your faithful walk of obedience!

Do not believe lies, do not live in a state of fear and dread of what the enemy can do, do not live in the past and do not live a defeated life.

The Truth will set you free, as you walk in reverent obedience, looking forward to the Blessed Hope of the return of יהושע Messiah and live a victorious life in Him, amě!

Hear the call for set-apartness today, and:

SET YOUR HEART ON YOUR WALK!

יהוה bless you and guard you; יהוה make His face shine upon you and show you favour;
יהוה lift up His face to you and give you Shalom